

THE Harbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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THE "Southern Cross" avails itself of the presence of the Davenport Brothers, to have another "fling" at Spiritualism, and assumes with characteristic simplicity, that the fate of Spiritualism in Victoria hinges upon the mundane or super-mundane character of their performances.

How often must it be reiterated that Spiritualism is not a Hierarchy; that its apostles hold allegiance only to themselves, and to their God, and that the Davenport Brothers and their manifestations are accepted or rejected by Spiritualists, in accordance with the judgment of their individual idiosyncrasy.

We, and probably the majority of Spiritualists, believe the manifestations which occur in the presence of these men, to be produced by spirits, because there is abundant evidence in support of that position, and nothing but *theory* against it. For upwards of twenty years they have been before the world, and have been tested by thousands of intelligent sceptics, and several scientific committees, who have one and all failed to detect trickery, or find any rational solution (outside the spiritual one) to account for the phenomena. Several years ago, the manifestations in connexion with the brothers were more varied than at present, and more demonstrative of an intelligent spiritual control, but as is too often the case with this class of media, (as with many ministers of religion) their heavenly mission is lost sight of, and their profession degenerates into a business. It is not reasonable to expect under circumstances such as these, that advanced spirits capable of developing high and progressive manifestations of power and intelligence would give their aid, whilst those on a lower plane, and whose aspirations for progress are dormant, would willingly take part in the performance as an amusement, and from our knowledge of psychological laws, we venture to think that the

power of sympathy and will on the part of the mediums would aid them considerably in retaining the co-operation of such spirits.

The "Cross" augurs from the reticence of these mediums and other indications which its penetrating perceptions have discovered, but which it judiciously leaves us in the dark about, that Spiritualism has arrived at the first stage of incertitude, disintegration, and decay. A comfortable and hopeful conclusion at first sight for those interested in the maintenance of orthodox institutions to arrive at, but this happy prospect may be somewhat marred by the reflection that Orthodox Christianity has several centuries start of Spiritualism in this direction, and even assuming the correctness of the writer's conclusion, the former having so long a start on the downward track, will in all probability reach the final point of disintegration first.

Spiritualism is charged with having invariably magnified tolerance above truth. This at first glance would appear to be a very serious charge against Spiritualists, but the sting of it is withdrawn by the discovery that the *truth* referred to is *Orthodox* truth, *i.e.* the Dogma of the churches. Spiritualists are likely to continue their magnification of tolerance over this species of truth, and have our hearty support in so doing.

Another charge against Spiritualism is its liberality in the matter of inspiration. The complaint is, that Spiritualists assert it to be "God's overflowing breath," and that all souls in moments of exaltation feel it, that Truth is a unity, and truths relating to the Divine consciousness are inspired; that inspiration is claimed for modern prophets and reformers, as well as ancient prophets and apostles, and for other Bibles beside the Hebrew one. We plead guilty to the charge, also to that of "Cosmopolitan sympathies," and ask the "Southern Cross" and all other religious papers to publish it far and wide, that our guilt may make a *due* impression upon the thoughtful among their readers. The next charge against Spiritualism impinges upon the ludicrous; fancy a christian talking about originality! Why what is there original in the Christian Religion? from its inner spirit to its outer form it is a compendium of religious systems preceeding it. It has never developed anything new in morals or science, nor does it at the present day offer

any proof of man's immortality. The signs by which the true church was to be known have long departed from it, it neither heals the sick nor casts out devils, and gives no evidence that it is the Church of Christ whose ministers were to be known by the works which they did in the name of the founder. Well may we exclaim with the prophet, "Ichabod, thy glory hath departed." And yet this shell, this whited sepulchre, has the audacity to disparage the only true christians of the present day, who thoroughly endorse all the principles and precepts taught by Jesus, and exhibit the signs that were to follow them that believed! It has exhibited the gift of prophecy, of tongues, and the discerning of spirits, and by these means provoked the same opposition from the Priests and Pharisees of the present time, as was exhibited by their fraternity in the time of Jesus. Even the very objection which was urged against him "He doeth these things by the aid of Beelzebub," is seriously brought forward by the "Southern Cross." Spiritualism is characterised as "the latest device of Satan, to beguile unstable and unwary souls, the masterpiece of him who is at once the Prince of Darkness, and on occasion, an Angel of Light." Ideas such as these are a disgrace to the intelligence of the day. Is it possible that the writer really believes in them? If so, he is altogether behind his time, and should make way for some more intelligent exponent of religion. But if on the other hand he is wilfully using a God dishonoring myth to blind the perceptions of his readers, he deserves to be unceremoniously kicked out of his office, and prevented from insulting the commonsense of an intelligent community again.

COMMUNICATION

Received at a Melbourne Circle, August, 1876.

It is desirable at all times to gain a knowledge of ourselves thereby at the same time gathering wisdom. Words are oftentimes repeated till they are as stale as the color with which the artist's hand besmears the canvas, and words, like the untrained artist's hand, give, under certain peculiar conditions but an imperfect impression of that which he intends to convey. Know thyself and thou shalt gain wisdom.

The key note of time, though you look as far back into the past as human ken will lead you, will ever open the same thought to you. Is it not a fact, clear and patent to every intelligence, that it is only in the study of self, when that self is understood in all its length and breadth that wisdom is gained?

But how far do we look into that which we call ourselves? You tear open the envelope that contains the treasure, and you scan well the address thereon, and examine all the marks on that in which it is enclosed, and frequently, instead of making a deeper enquiry into its contents you are satisfied with a perusal of its envelope and cast it away as unworthy further consideration. This leads me to an idea about which I think I will speak; an error which has troubled all men, not only that portion which you call civilized, but, also, many others yet though much thought has been expended on the subject, the world knows very little about it.

It is a subject I have oftentimes dwelt on, and we have many times argued together about it, and are pretty well acquainted with each others ideas. Yet it seems necessary for the lesson to be repeated often, that it may grow and manifest itself in loving words and action. Knowledge enables the traveller in the wilderness to know where he may drink. To know the way of nature is to know God. To know God is to be acquainted with all the laws that govern the world in which you live; the world or sphere in which you are destined to live many

many periods. Take one and then another aside, and in quiet moments read the book of nature which opens its pages to the mind and finds expression in the quiet conversation of two united and sympathising souls.

Let thought then rest upon itself, and you immediately fall back upon that which you call the creative energy.

Wandering about in a maze of ideas you try to separate, in the chaos of your own mind, the water from the dry land, and picture upon it the shadow of the deity with wings flapping, and some peculiar and grotesque form, well nigh assuming the form and proportions of your devil; so dark, crude, and unholy, is the knowledge you seem to possess of that divine creative energy. But what better view do you take of it as you examine the various descriptions given by different men in different times? He looses in that majestic form, and shortly becomes a man of low type, feeding with the most vicious appetite of human nature. So on through darker ages till you have but a faint glimpse of him peeping through the windows of the more divine character: and you think you see in that individual the highest conception of the divinity. Let man be your highest ideal, here before you with his vast intellectual power that can weigh the ocean as it were in a small balance and calculate it by its drops.

Again soaring far into the distant spheres with elastic step from one planet to another, we measure it with a tape and tell you why it moves and where it moves to. See this mind in its domestic home, about him two or three young tender children, sweet opening buds! Listen to the conversation. It is kind, loving, sympathetic, unaffected, and full of the divine principle of love which finds expression in the words "Our Father who art Heaven" if then you see in man all these wondrous powers, living and daily developing about you where can you look for deity? How can you understand God if it be not within you, if it is not in the study of yourself. I remember well not very long since the question was raised in your circle about the nature of God. For a time it was necessary to argue with you whether he had a form or not, it may be amusing to you now if you can recall to mind the various arguments or suggestions (for argument indeed, they were not) as to whether God really had some form or body. Time has turned another page, and in so doing has revealed new light to you, and enabled you to gain a better knowledge of the laws of nature, which is a part of God, than you had before. But what is it you are? that you have to learn, and also what you will be hereafter. How much will you be disappointed when you discover?

I thought in the spirit world we should be so happy, not certainly sitting on a great white throne, but I had expected to find a condition of things different. I fancied all gloomy doubts would be removed from the mind, and that we should have nothing more to learn; but I find that the change is great—that all old things have become new, a new sun throws its light, a new earth with new decorations makes glad the soul which is now surrounded with new influences and aspirations, with greater energy, and firmer determination to live in harmony with its governing laws. But what does this all mean? simply this, a repetition of earthly experiences, not operating upon old things but upon new, not upon those gross lower forms of light does God beam with his heavenly splendour, but his influence radiates through a higher, more advanced and beautiful sphere, where everything is in harmony, and where we have the advantage of our earthly experiences, minus the lowering influence of earth life. Well, then, what is the use of knowing thyself? That by so doing you may gain wisdom.

It is impossible to pluck a single rose and cast it from you with the words, "with it I have no connection," or take a spider from its web and say "with it we have no sympathy." It is impossible for you to tear a leaf from a book which contains a thought and say—"away with it it contains no good for me." So intimately is each one of you in your individual existence bound up with matter, with ideas, with life, that there is not one hair of your head which has not its number, not one spar-

row falleth but causes more or less a vibration through the whole centre of love's existence in the world and spheres, so slight, indeed, yet resembling the eddies caused by throwing a stone into a pond, the ripples speed on, ever growing wider and wider till they reach the edge. Then how much have you to learn, to gain wisdom is to make yourself well acquainted with all the ties of sympathy which exist between you or your fellow creatures and your surroundings.

When walking to your office in the morning, leaving behind you, as you may say, all that does not appertain to your daily vocation. Can it be? Can you do it? Away from your business into the sanctuary, into communion with your God. Can you do it? No, it is impossible! a man is made happy by many parts within him operating in harmony with sympathetic chords in nature, till at last he feels a more expanding power and yields to the grand aspiration of the soul in its purest and most solemn moments. Oft times with man, as with slow and heavy step he marches from his home with weight of care bearing heavily upon him, he seeks his place at the desk in the counting-house; all light, all source of joy, all sense of pleasure shut out by the horrid walls of commercial coldness. But is it not part of that nature which is necessary to unfold and build up the higher faculties of his mind, if properly applied? Is there not a good in it as well as an evil? Yes there is, but it may be abused, you may not be to blame for abusing it; Society may be to blame for bringing about such a system of oppression, but however, much remains for you to do, and it is solely your part to rid yourself of the evil influences around you—it is the power of the oyster which opens itself. It is the power of the mind, the faculty in its full play, that will save, and though for a time it will seem as though the heaviest mountain would fall and crush the soul by reason of its earthly surroundings, that act is better for the soul than to remain in bondage. Better for a man to live on bread and water alone and have that freedom of mind, than to live in the lap of luxury under other conditions. What good is there in earthly life if this freedom of soul is gone? the beauty of man is in his mind, the road to knowledge, wisdom, and advancement, is in the mind. Do you use your brain? Did you use your brain years ago? Let a man so change his life, live in a holy and righteous manner all his days on earth, in accordance with orthodox ideas as to what is required, and he may be a fool after all, he may indeed enter the spheres a mere baby, or perhaps worse than a baby. A babe fresh from the lap of nature: like the bud, is capable of expanding; but let it open and blossom fully, and its beauty will soon fade, it has no longer within itself wherewith to robe in beauty once more, or remedy the damage done. So with the soul, or with man. If you will cultivate, or allow yourself to be educated, and brought up as I see so many thousands are in the present day, pray that the great fount of your life may be dried up, and that you may be blighted in the bud; that some disease, some kind malady will come and nip you off in your unhealthy prime, (remember however, I don't advocate the early death of infants) Nay, rather, let them live, grow and expand in harmony with nature's laws, let them live a good and beautiful life of noble intelligence to the end, and let the green leaves which protect the nobler tree, from the harsh winds which blow from the cold, cold, snows of winter, let these, I say, drop away gradually, and one by one. The guiding God of love and nature will then receive the parent tree into his loving care. But if you will have the aid of superstition and darkness, ignorance and bigotry, all turning and twisting its little boughs, suiting its own miserable ideas, better in this case that the little blossom should be crushed, or that it should flourish and expand in another and a better world. Have you something to learn? Have we not all something to learn? Earth has its lessons, heaven has its lessons, hell has its lessons, but there is no book which contains as many as self, self knowledge rightly applied is wisdom, gain therefore all knowledge, how you may best improve yourself, this is the first principle, and it is not a selfish principle as you understand the word, but it is self justice; when that knowledge

is gained universal justice follows, for each one being just to himself, cannot be to another unjust.

Before parting let me ask you how you can best gain knowledge,—looking within and without, taking nothing which does not belong to you, but possessing all you get fair chance of and making it your own, I speak this not with reference to precious stones, or horses and cattle, nor indeed, of any earthly riches; but treasures that have no end. Chords which you can play on each day revealing some little lesson, or in the evening referring to some other little silken tie of affection, read there your lesson, and see if in all this day by day you will not gain knowledge, to gain knowledge is to become wise. But there is one way more, and it is this. "Never go to your business without your balance; never even go to church without it; nor even to walk in the garden without it." keep that before you always and see that the beam is true. Listen to what your friend will say to you in the very best spirit, but put it into the balance, and always put your brain on the other side and see how they will tally; if it is too heavy, or your reason goes up, don't throw the substance away, if you cannot make use of it to-day.

Keep a cellar for such valuable treasures, which are better than good wines, and let them remain there till you retire from business. Principle comes here, and profit there, put them in together, and put your brains in on the other side, and with them in order to be like the other, (double) your highest good, or your spiritual conceptions of what is good, put in together, and if you find that the treasures go up, throw them away they are useless; don't hamper yourself with any of them, because a time will come when there will not be sufficient room for all.

The last scene I shall take you to is that one where the little ones talk to you, and whisper, when perhaps, with head aching, wearied, and tired, you fain would rest. The little ones do play and harass you, and you perhaps, with some petulant blow reject them, and hurriedly banish them from your presence, but they follow you, go where you may. In so doing you break a little bud, and perhaps with sore rended heart it wanders from your presence, and will show the effect of that treatment even long afterwards, when the little bud has become full blown, and its beauty will be marred. Therefore, always let your reason be before you, and before you speak let the full play of all those beautiful faculties, majestic and godlike decide, and you will at once in kindness, or perhaps, by some few gentle words give them pleasure, and remove that from your mind which gives you trouble and unfits you for to-morrow and the difficulties of the coming day's occupation. If you will only refer all your troubles to the chief magistrate (Reason), you will get justice done in the end. In the healthy body all faculties work in harmony, and also in the progressive mind, free from the miserable stimulants we use, viz., either those which excite your mind through your body, or that class which excites your body through the mind, and altogether make chaos of the beautiful garden of yourself, till nothing of the divine character remains in the mortal elements.

All this I know full well, it has been my breakfast, my dinner, and my supper, I take it at all times: I drink of the water of life before meals and afterwards, and I feel that it is the source from which I derive well nigh all my vitality. Because in it while we study these grand central principles we have all the rest of the tiny atoms in the world fully under our observation as we follow out each particular magnetic thread till it passes from the mind. I find your circle to-night in good condition, thanks to you, try to remain in such good condition; the medium, also is in good condition, because exhausted, and hence thoroughly under my control. I am prepared to repeat to-night what I have said on all occasions, viz., before you have finished with this matter and put it in the book, place it in the balance with your reason, and tell me before we go how stands it? If there is any little addition required to make it plain to your intelligence allow me to add that little, for by so doing you teach me as well as yourself. I would not you should listen to what I have to say for one moment if I thought it would be merely placed in the book and

then pass for ever from your memory. The prayer or invocation offered to-night has frequently been the theme of my discourse, and when I came into your circle to-night I looked round for some subject to suit your minds, and as these words had passed through the minds of your circle, I thought them a fit theme for my humble address. I shall have to withdraw soon to-night so that any questions you wish to put let me have them at once.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.
We cannot insert anonymous correspondence.

"LIGHT, MORE LIGHT!"

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I address these lines to you, hoping you will favour me by inserting them, so that they may elicit from some of your kind readers "light to lighten my darkness;" for I am perplexed. I reject a large portion of "Orthodoxy," and I believe many things in Spiritualism; thus, I feel assured that many of the phenomena called Spiritual, are produced by supermundane intelligences; but I can find nothing in Spiritualism on which to base my hope, and life. A perusal of its literature crowds upon my soul the most conflicting uncertainties. Let me ask "How is any man to know whether the communications, vouchsafed him from the denizens of the other spheres, are true or false; how is he to know if the professed sender of the message is really the being represented?" A. J. Davis (who, *en passant*, let me say, I think is ruining Spiritualism) tells us in his "The Diakka," that there are spirits, vast in number, who, having left this life and entered the next, take delight in returning to earth, "in playing parts, in juggling tricks, in personating opposite characters;" "whose every attitude is instinct with the schemes of specious reasoning, sophistry, pride, pleasure, wit, subtle convivialities," &c., (V. p.p. 10-11). To the influence of these beings, Mr. Davis ascribes many of the materializations at dark seances and a great number of the "communications," as well as (inferentially) the prestigious performances of the Davenport Brothers, and many mediums. So, when I get what I suppose to be a message from a loved one "gone before," it may be all a mistake, and its originator perhaps a rascally "Diakka!" When I see the materialized form of, say, my mother, and hear her speak, I may be completely deceived; for some "Diakka" may have been at work and personated her. It will never be safe to follow what Mr. Davis calls "our impressions;" for they may have been inspired by a false spirit for the purpose of getting us into trouble. It may be said that we can "try the spirits" and give tests so as to detect deception if there is any. But I ask *how*? If these Diakka are such clever fellows, surely they will be prepared for any test that a poor mortal can devise. It seems to me that what with the enormous power of these Diakka; the extraordinary discoveries in "Psychic force," showing the wonderful powers of the human mind to produce a number of the phenomena commonly ascribed to super-human agency; and the many damaging admissions of some leaders in the movement; Spiritualism offers few inducements why it should be believed in *as a religion*. Speaking of the "damaging admissions," permit me to mention two or three:—

1. "A large percentage of what they call Spiritualism is 'down-right humbuggery.'" (Moses Hull, "The Contrast," p. 169.)

2. The phenomena "are full of contradictions, absurdities, and puerility."—(Joel Tiffany, "Mahan and Tiffany Debate," p. 34.)

3. Only 40 per cent of the phenomena are due to departed spirits.—(A. J. Davis, "Present Age," p. 197.)

I must now draw to a close, but before doing so, allow me to make one more extract from Mr. Davis's work on the Diakka. I take it from page 13: "A Diakka is an unbalanced, not an evil person—he wanders in his own congenial forest, never resting, never satisfied with life,

often amusing himself with *jugglery* and tricky witticisms, invariably victimizing others; secretly tormenting mediums, causing them to *exaggerate in speech*, and to *falsify by acts*; unbolting and unlocking the street doors of your *bosom* and *memory*; pointing your feet into *wrong paths*, and *far more*." The italics are mine. It seems from all this, that we can never know whether the spirits communicating are true ones or false, veracious or lying; and whether we are not the victims of gross deception.

If what Mr. Davis has said on this subject be true, then we need not sneer at the orthodox theory of "Satanic agency" in the production of Spiritualistic marvels. It is just about as comforting and as favorable to the growth of Spiritualism, as is Mr. Davis's account of the "Diakka and their earthly victims." I am sorry for all this, for released from the thralldom of churchal creeds, I did hope to find something reliable and trustworthy in Spiritualism, but I find that the further I inquire into the matter, the deeper do I enter "into a mazy labyrinth of unintelligible mysteries."

Hoping you can give me some "light."

I remain, &c.

TRUTHSEEKER.

A DREAM NOT VERIFIED.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In the last issue of your paper, you copied from the "Hamilton Spectator" a paragraph, headed *A dream verified*. For the information of yourself and your readers, I beg to assure you that there is not a word of truth in the cleverly concocted story. Duncan Rankin, whom I was at the time attending for typhus fever, told me himself that there is not the slightest foundation of fact to the rumour in question, and he did not at all seem pleased with the circulation of such a wanton falsehood. Please, remember in future the wholesome motto: *Vide cui fidas*.

Yours fraternally,

C. W. ROHNER, M.D.

Hamilton, September 19th, 1876.

THE CHARACTER OF JESUS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—A short paragraph appeared in the M. A. Mail two weeks ago, signed John Teague, Chewton, in reply to a letter from Layman, anent the Rev. J. G. Millard's dream, in which he states, "it will not be difficult to show the system Layman seeks to destroy, rests not on dreams nor miracles, nor on the resurrection of the dead even; but upon the solid rock of knowledge: that can no more be mistaken, than that the summer sun shines, and warms at noon in this hemisphere, in the middle of a December month."

I should have felt obliged to J. T., had he stated where this solid rock of knowledge is to be found, for we have no proof from history of the existence of such a person as the Jesus described in the four Gospels thus surrounded by a halo of wonders and miracles. The historians of the first century take no notice of him whatever, nor do they seem to be aware that such a person as the Jesus of the Gospels ever existed.

Now, if three kings came from the east, guided by a star—if Herod and all Jerusalem were so troubled as to order the massacre of all the infant children in Bethlehem,—If Jesus so openly restored sight to the blind, and raised people from the dead,—if, at the time of his crucifixion, the sun was totally eclipsed, the earth quaked, and the dead arose out of their graves, and appeared unto many; if all these and many more wonders really took place in open day, and in the sight of thousands of Jews as well as Romans, surely the historians of the times would have placed on record events so notorious, and so wonderful! And yet strange to say, Josephus and Philo, both Jewish historians, and Pliny, and Tacitus, and Seneca, Roman historians, who all lived about that time, mention not one word of these events.

Josephus you are aware was the celebrated Jewish historian, who lived in Jerusalem in the time of Herod,

and at the time Jesus is related to have exhibited his wonders and miracles. It seems strange, then, that he should detail the particulars of John the Baptist's history, who ran almost the same career as the Gospel writers assert Jesus to have done, and yet have omitted to mention Jesus and his acts altogether; more especially as he introduces Judas Galileus and the other aspirants to the Messiahship, and gives detailed accounts of them.

It is almost impossible and quite improbable, that Josephus should have omitted some mention of Jesus, if all that is related in the Gospels, or any part, be true. We must therefore conclude, that the above account, referred to by Josephus, related to the Jesus of the Gospels; but that he did not perform the wonderful works attributed to him. For although Josephus enters minutely into all the details of Herod's reign, and writes in most laudatory terms of John the Baptist (Jos. VIII. c. 5.), and speaks of a Jesus apparently with the same honesty of purpose, yet he does not seem to have been aware, nor does he mention one word of his mighty works, or of his miracles, or of his pretensions.

Now, there is little doubt, that the Jesus of Josephus and the Jesus of the Gospels, are one and the same person, that he went about, as related by Josephus and Matthew, exhorting the people, and calling on them to repent: that he had attached to him a number of poor followers of the Essenian sect; but that he remained so obscure, so insignificant, and so harmless, during the short period of his mission, as to have escaped the notice of historians; and that the short account of him as given by Josephus, highly embellished by different rude hands, some forty or fifty years after, is the origin of the Gospels. See the account as given by Josephus in detail, (Jos. Wars 6, 5, 3, 6).

The reader will observe here the striking similarity between this account by Josephus, and that in the Gospels:—his name Jesus: his obscure origin and humble occupation; his repeated exclamations against Jerusalem and the temple; his prophesying their downfall, and almost in the very words of Matthew; his denunciations against the people; his gentleness and meekness, and resignation; his being beaten with many stripes without a murmur; his being seized and brought before the Roman Procurator; his answering never a word to his questioners; the Procurator's declaration of finding no fault in him; his being whipped till his bones were bare; his attending the Passover and festivals; and his visit to the temple,—all show a coincidence that could scarcely arise from chance.

We need not be surprised to find a discrepancy in the names and dates in the narratives of Jesus, as given by Matthew and Josephus; for the obscurity of his parentage, and his equivocal birth, left him without any family name or designation, but simply that of Jesus "being as was supposed, the son of Joseph." (Luke III., 23.)

Philo Judeus, the historian who lived and wrote in the first century, and who is stated by Eusebius to have met and conversed with the Apostle Peter at Rome, has never thrown out the most remote hint, that he had ever heard of Jesus, his acts, or miracles. And yet he wrote largely of the Essenians, who held precisely the doctrinal belief described in the Gospels, and which is there attributed to Jesus; and who are believed by many to be the same that introduced this new religion, under the name of Ebionites or Nazarenes. This is another proof of the obscurity of Jesus, and that he never could have performed the mighty works or uttered the wise sayings put to his credit, or he never could have been so entirely unnoticed and unknown.

The simple fact, of the Jesus of the Gospels never being once mentioned by any writers of the age, shows one of two things:—either that they had never heard or known anything about him, or that he had never spoken or done anything worthy of record. And the fact of a solitary sentence, proved to have been a forgery of the early Christians, being surreptitiously inserted into Josephus, strengthens the opinion of his utter obscurity, and the necessity that was forced on these people of propping up the unauthenticated and uncorroborated Gospel narratives, by such dishonest and disreputable artifices.

Jos. Antig. 18. 3. 3.—"Those who are best acquainted (says Rev. Dr. Giles), with the character of Josephus and the style of his writings have no hesitation in condemning this passage as a forgery; interpolated in the text, during the third century, by some pious Christian, who was scandalized, that so famous a writer as Josephus should have taken no notice of the Gospels or of Christ their subject." (Giles Heathen Records), See also Gibbons Rome.

I should have replied in the columns of the "M. A. Mail," had the editor not objected to insert a letter of such length, the more especially as it is calculated he said to lead up to a controversy as interminable as Gladstone's Vatican decrees. I have deemed a religious or controversial journal therefore a preferable medium, and because anonymous writing is often allowable, sometimes expedient, it may be J. T. will excuse the writer again subscribing himself.

LAYMAN.

Vaughan, September 18, 1876.

SEANCES AT THE ENERGETIC CIRCLE.

DEAR HARBINGER,—Since we have strictly adhered to the instructions issued by the spirit John King, not to admit any more non-members to the seances until he, of his own accord, should allow us to do so, our meetings have gradually become of a far more progressive character. For more than a year previously we seemed to be making but very fitful progress indeed, and it seemed to us as though we had not the power amongst us, or that our medium was losing his. It is now proved, to our satisfaction, that we had ourselves entirely to blame for all the hindrances which kept us back, by continuing to admit non-members to our seances after the spirits had repeatedly warned us against doing so. Dear bought experience, it is said, is usually the best, and I am glad to know that the severe tax which our spirit-friends imposed on our patience has not been lost upon us. Our circle is now in harmony with them and with each other, and the results are such as to astonish and delight us all. As all who have investigated the phenomena know, one cannot put much of what occurs in words, indeed words fail to bring many of them vividly before the reader. I can only, therefore, give you but a rough idea of our more recent manifestations, and your readers must be left to draw their own conclusions of the remainder from that which is herein set forth. We have not yet succeeded in obtaining a second medium to sit with our present one, and if we continue to advance as we have been doing lately, I doubt whether we shall require one. Our spirit-friends said to us that they were not sure but that we might have the power within ourselves yet. In my last letter I promised to let you know when we had anything specially interesting. The following brief epitome of late Seances will, I trust, be regarded as a fulfilment of that promise. The first change in the manifestations began with the members seeing and feeling hands, arms, and faces, on some of the fingers of these hands we felt rings. One was to the touch like a diamond ring, the other a plain marriage one. It was told us that the spirit manifesting in that way was the wife of our old spirit-friend, Alfred Longmore. She gave her name as that of Eliza. At the seance on the 16th July, both chairmen felt a well-formed spirit-face, and had their fingers thrust into the eyes. A long bare arm of muscular size was thrust out of the Cabinet, King's weird-looking light making it visible to all present. George Abell—per the medium—spoke at this seance, and held up in the entranced medium's hand a letter, informing us that that was one of the sealed packets, but we would not get it yet. It was only shown to us to prove that they did not forget. King at this seance—as at all—showed himself at the window of the cabinet. 21st July seance very similar to previous one. Lights very beautiful. 23rd July. Large attendance of circle, and organist played several fine selections on the organ. Only special feature at this seance was that the chairman saw a draped figure with outstretched arm standing apart from the entranced medium, the former, apparently, being but partially materialised. 28th July. Seance

very similar to last. King being remarkably well seen by most present. He wore a turban on his head, was tall, of dark complexion, and had a black bushy beard. 30th July. Nothing special. 4th August. After King had appeared at the window of the Cabinet, a second figure with its features muffled up to the eyes was seen by all. The bare arm of a female spirit with a short wide loose sleeve of white gauze on it was seen by all to-night, and on feeling the fingers with the rings, we felt a frill at the wrist. 6th August. During this seance a small draped figure and the medium were both seen at the same time. Faces and hands were felt by several of the members, and the lights were very weird-looking and beautiful. 11th August. The organist played several choice pieces on the organ. King appeared to-night with a large and artistic headdress, and much drapery about his person. 13th August. Several had their hands placed upon materialised hands with rings on the fingers. A wellformed head and face was also felt at this seance. Orders were given to mark papers and leave them on one of the chairs inside the Cabinet in future. Several of the members were touched by unseen hands, and felt at same time a remarkably cold air about them. 18th August. A letter was read by the Chairman from a gentleman in England, giving a most interesting account of a seance at which he had been present in Newcastle-on-Tyne, Miss Fair-Lamb being the medium. The hand seen by the members to-night was evidently that of a female, being very small, and fingers tapered. A larger hand and arm was seen later. 20th August. After the usual manifestations, it was found, on examining the marked papers, that there had been direct spirit writing. The writing was most unquestionably done in the dark, and by George Abell, and so small as to require a magnifying glass to read it. He wrote "You will get the packets when you least expect them." We had not been thinking or inquiring about them. 25th August. A letter was read from Mr W. H. Terry, expressing his regret at being unable to be present at the Evening at Home, on the 4th of September. An account of the first Melbourne seance of the Davenport Brothers, as it appeared in the *Age* was also read. 27th August. Usual manifestations to-night, several feeling a materialised face, arm, and hand. Marked papers written on to-night. There were three distinct handwritings on these. One being as follows:—"Be of one mind. Good night. Eliza. A. L." On the second:—"I do not forget. J. R." and on the third:—"We are doing all we can for you. Although I do not manifest, I am always present. G. A." 1st September. In addition to seeing King all saw the materialised arm and hand again to-night, the light being very luminous at the time. A partially formed figure was seen by some standing quite close to the side of the medium, and from which this arm seemed to come. 3rd September. After the usual manifestations the Chairman, and Mr F., saw standing in the far corner of the Cabinet a draped figure, whilst the entranced medium was seen standing at the other, and holding a light up to show the circle a small child-like figure near to himself. In front of the iron rod upon which the rings of the black curtain of the Cabinet run a strange manifestation was witnessed by all, two mouths apparently smoking at the same time—phosphorus, and one of these being the medium. On one of the papers was written:—"I love to be present amongst you all. We are doing much. G. A." 8th September. The colored lamp as usual having been lighted and all hands joined, prayer was said and the medium controlled, very interesting manifestations took place. Several draped figures were seen moving about within the Cabinet and the medium looking on, but none of their features were seen. The sound of writing was also heard and at the close, on lighting up, we read the following:—"I am amongst you for a special purpose, which must be done for the benefit of all of you." And the following strange date 5880." G. A."

10th Sept. Large attendance of circle. King's light appeared revealing a small draped figure in middle of Cabinet, then King himself and his daughter Katie, at the window of the Cabinet, the features of the latter not being seen. She wore an eastern headdress. The curtain was then drawn aside, and six of the members,

nearest the Cabinet, saw the entranced medium standing trying to light up the features of a child-like figure, and opposite to them the full form of a draped female apparently looking at them, her features not being visible. The sight, as your readers can imagine, created a sensation amongst those who witnessed it, and, as the circle were engaged singing in Praise of God at the time, I could not help exclaiming aloud, "Praised be God, indeed." A little later after the light became obscure, it suddenly shone out again, when the same members saw the medium standing quietly looking on in one corner of the Cabinet, while the draped figure of an old man emerged from behind a chair in the opposite corner, picked up a marked paper from the chair, and holding a small, weird-looking, light, in his hand began to write on the said paper. His hand was materialised and his arm outstretched, but none of us saw his features which were draped. It was, however, a most astonishing and gratifying sight and caused the greatest joy to all present. At this moment the lights became very beautiful, and revealed another draped figure standing in the centre of the Cabinet. The medium held at this time in his hand a strange but very artistic headdress with several long feathers in it, partly illuminated. It proved to be the cap of the Red Indian Chief who belongs to the spirit-band of the circle. Later on while the medium was standing outside the Cabinet, four or five of the members had their hands drawn inside the Cabinet, and just at the floor of it a hand, finely formed, was placed in theirs. It had a ring on one of the fingers and a frill at the wrist. A larger hand was also felt. At the close of this remarkable seance, as was fully expected, on one of the papers in the small handwriting of the spirit George Abell was the following:—"Harmony is good. I am doing much. Did you see me write? Can you believe? G. A." Let those human animals who can think of nothing beyond their bellies, and their betting get over these facts if they can.

15th Sept. A large attendance of the circle, and the Organist played several beautiful selections on the organ. As the Evening at Home this year had been a return benefit to our medium, as it was through his kindness that the circle had been enabled for three previous years to give the profits to the local charities, considerable interest was manifested as to the result. Accordingly a beautiful bouquet was placed on the table by the Mother of the Circle, and Mrs. S. stepped forward on behalf of the Circle and Friends and presented, in a neat speech, to the medium a cheque for £22 10s. 6d., being the overplus from the At Home. The Medium, who had been kept in complete ignorance of the matter, was taken completely by surprise, and returned his thanks warmly. This little token of esteem, it was felt, was due to him, the more especially as it was needed. The seance which followed was an almost exact copy of that of the previous Sunday. We again saw George Abell writing, and again at close the following was found on the marked paper:—"The manifestations are going under a great change. Thanks." G. A." The thanks are evidently given to the circle for their attention to his medium. King and his daughter were also seen at the window of the Cabinet at this seance, and a series of the most beautiful manifestations took place with King's Light, which were seen to float about inside the Cabinet, and to be held up by hands large and small, one being that of a little child which I saw quite plainly.

17th September. (Sunday evening.) Manifestations very powerful and interesting. The circle sang "Hand in Hand with Angels," and King and Katie both appeared at the window of the Cabinet. Later the woman and child were seen, and, also, George Abell, and the medium at the same moment, and all standing apart from each other. I and six others saw G. A. writing, and the following is what he wrote:—"We are making rapid progress. Keep strangers out and the manifestations will be good. G. A." At this seance a lady and I both witnessed a naked foot fully formed. And when the curtain was drawn aside, several of us saw the entranced medium pulling some white substance from the floor of the Cabinet and which he rapidly, by some chemical process, transmogrified into a globular drapery cover for King's Light. King was heard singing in the

Cabinet. A large hand and muscular arm, which I felt, was seen by nearly every one present, and the lights were exceedingly weird and beautiful. King, before retiring, addressing the chairman verbally, said:—"I am contented. See that you admit no one into the circle, for if you do you will be put back further than you were before. I have spoken. These words do not refer to a second medium if one can be found in harmony with us." The seance then closed.

From the foregoing account your readers will see that our circle is, indeed, making rapid progress. To use a theological phrase "Let us bless God and take courage."

THE CHAIRMAN.

Sandhurst, 18th September, 1876.

BARNAWARTHA MANIFESTATIONS.

The following addenda to F. G. E.'s letter was omitted last month:—

SIR,—Since writing you last, we have had some wonderful manifestations in two circles, held on the 18th and 20th of August, our spirit friends now always bring something into the room, and in addition to bringing a looking glass 12 in. by 10 in., and two pairs of pincers they have allowed one of our party to take hold of a spirit hand, and hold it fast until it melted away, they then very quietly took out all the hair pins, pads, ribbons, coronets and other fixings, which formed the outward decorations of the heads of three ladies in our circle, and decorated the heads of three of the opposite sex with the same, they then at request took out two pairs of ear rings, and disposed of them in the same manner. The hands are warm and soft, exactly like human hands, the work is not done hastily, but quietly and with deliberation, sometimes making alterations in the arrangement, we talking about what they are doing and often addressing the spirits who sometimes join in the conversation by raps. The above seances were held under test conditions and in the presence of eleven witnesses

F. G. E.

MR. TYERMAN.

MR. TYERMAN recently paid a visit to Brisbane, and delivered a course of lectures on spiritualism and Free-thought subjects there. His lectures on the former subject have aroused an active interest and induced many liberalists who from want of a knowledge of the subject were prejudiced against it, to investigate. On his return to Sydney, he resumed his course of lectures, at the Victoria Theatre, the subject being "Inspiration." We append a condensed report of it which appears in the "Stockwhip," also a very complimentary notice of his lectures, and their influence from the same paper:—

Mr. Tyerman's meetings on Sunday evenings at the Victoria Theatre are becoming deservedly popular, and an easy and commendable means of educating the people. Probably no more respectable congregation musters on Sunday than the one that meets each Sunday to hear the talented discourse, which on last Sunday night was exceptionally good, and listened to most attentively by quite 2000 people. We have heard no man more fluent or eloquent, and the members of our Assembly could learn much in oratory by listening to him. We hope that those who have not heard him, will do so, if for curiosity's sake, and they will probably hear far more truth than they can otherwise imagine, and find that their visit will be productive of much good to their mental organisation. The subject matter of his last lecture will be found in another place in this issue, but condensed as it imperatively is, there will be found in it much food for thought, and we hope something that will bear seed hereafter.

The following is the outline of the lecture which the editor of the "Stockwhip" refers to in the above notice.

MR. TYERMAN AT THE VICTORIA.

MR. J. TYERMAN delivered the fifth of his course of lectures on the leading dogmas of Christianity, in the Victoria Theatre, last Sunday evening, the subject being—"Inspiration—Its Nature, Extent, and Reliability." There was a very large and attentive audience as usual. Mr. Tyerman first spoke of extremes to which many went in their antagonism to orthodoxy, totally denying, not only inspiration, but the existence of either a God or other spiritual beings who could inspire mortals on earth; and expressed a hope that most of them would in time return so far from

materialism as to admit such a view of inspiration as fairly explains certain facts of the present, and yet excludes the errors of the Churches on the subject. He then quoted an orthodox definition of inspiration from two or three theologians of acknowledged authority. They taught that God miraculously illuminated and guided all the writers of the Bible, and thus preserved them from error, and revealed what He wished mankind to know. The entire Bible was therefore held to be infallible, because divinely inspired. They taught, moreover, that divine inspiration was limited to the Bible; its writers were the only persons to whom God had vouchsafed the gift. So said Protestants; but Catholics believed that one man was still inspired when he spoke *ex cathedra*, and hence regarded the utterances of the Pope as infallible. He rejected the popular view of the plenary inspiration of the Bible in the first place, because it assumed direct contact between God and man, which he could not conceive ever had or ever could take place. The personal God of orthodoxy was a limited and local being, the creation of man's own mind. The God of the universe was infinite, and could only be communioned with through the works that manifested Him. Great evils had resulted from certain men, in different ages and lands, claiming to be in direct communication with God, and to receive direct messages from Him. All the religious despotisms that had cursed the world sprung from that assumption. It was next argued that there was no necessity for the inspiration claimed for the Bible, and that as a matter of fact it contained no evidence of it, but much to the contrary. It was further shown that inspiration was either a miraculous or a natural thing. If miraculous, there was as much need of the miracle now as in former times; and he could not credit that God would act so partially as to limit that miraculous boon to a handful of the ancients. But if it was a natural thing, then it was just as possible now as at any time in the past. In the second part of his lecture Mr. Tyerman took the position that inspiration was a natural, universal, and continuous thing, as opposed to the orthodox idea that it was a miraculous gift, and confined to the writers of the Bible. He did not believe that God ever directly inspired any one, but he believed in a spirit world, and from the inhabitants of that world inspiration could and did come. He submitted that Spiritualism offered the most reasonable theory of inspiration that had ever been broached, and the facts of the present day seemed to fully establish it. In discussing the subject from that point of view it was necessary to distinguish between clairvoyance and inspiration, and between the inspiration of genius and that of disembodied spirits. Believing it to be a natural and universal fact, it was admitted that some of the writers of the Bible were inspired at times; but they mistook the source and character of their inspiration. Many of the so-called heathens were undoubtedly inspired too, and some of them understood the source and nature of it better than the writers of the Bible did. Socrates told Ion that he was inspired by the spirit of Homer; and that illustrious sage believed himself to be inspired at times; and no doubt he was. It was next shown that there were certain classes of minds that seemed to be particularly open to inspiration from the spiritual spheres; such as founders and leaders of religion, poets, orators, artists, and musicians. Certain classes of mediums were particularly susceptible to spiritual influences, and gave such convincing proofs of being inspired as impartial observers could hardly resist. And who could say to what extent even science, discovery, and invention had been indebted to the inspiration of great minds that had passed away from earth, but were still working for the good of its inhabitants? Many an idea pregnant with great results, had been flashed into the mind from an invisible source. They were very likely all the subjects of more or less inspiration at some time or other; and would be to a much larger extent if they opened their minds to receive the spiritual influx they were capable of. The evils which flowed from false vows of inspirations were spoken of in the last place. The Churches had made the sad mistake of attributing inspiration direct to God, and of course claiming infallibility for it. But it must be remembered that all inspiration came through fallible channels, and from fallible sources; and therefore inspired communications must be tested as carefully as any others. If that were borne in mind and acted upon, there would be no danger of either the Bible or any other book obtaining an unjust and mischievous influence over our minds. The lecture occupied about an hour and a quarter in delivery.

A. J. DAVIS TESTIMONIAL.

Amounts previously acknowledged	£	16	6
Mr. H. J. Browne	1	1	0
" R. Stewart	1	1	0
" Burns		1	0
" W. L. Homeyer	10	0	
" M. O.	1	0	0
" C. W. Rohner, M.D.	1	0	0

Total £21 8 6

We had the pleasure of transmitting by the last mail "via California," a draft for £21 2s 3d, being the above amount less exchange. Most of the contributors expressed their obligation to Mr. Davis for being the means of leading them on to a higher plane of thought and aiding materially in freeing them from the bonds of orthodoxy. This testimony will doubtless add to the acceptability of the remittance.

PHENOMENAL SPIRITISM.

THE examination of this portion of our subject has been delayed by design, in order to prove how far-reaching and immense, are the varied evidences of Spiritual Truths which precede, accompany, and support it. It is termed Phenomenal, inasmuch as it appeals primarily to the Senses, and Spiritism, not Spiritualism, because it deals with the action of disembodied intelligences, without reference to those exalted faculties, known as Spiritual, which may, or may not, be developed in them and their mortal coadjutors. We may judge the extent of this subject more justly when we have recapitulated the heads of the inquiry and cursorily glanced at the various departments. To many this portion of Spiritualism is a stumbling block and an offence, partly because it is supposed to be a mark of superior intellectuality to despise physical manifestations, and partly since few are able to appreciate the immense issues which attach to such experiences. To the scientific man this branch alone is interesting, it deals with the forms and conditions of his dearly loved Matter, it is within the grasp of his instruments, if not of himself, and though subtle in its methods, is at least cognisable by perception, and estimable in its results.

The Laws which it unfolds, the fallacies which it exposes, are so many, and so great, that he who has passed completely through the training which a study of these occurrences implies, beholds a new Heaven and a new Earth; he is prepared for the stupendous Revelations which lie beyond, and above them; his conceptions are enlarged, and spiritualised, to such a degree that he can now appreciate the deductive or intuitive conclusions of the Idealistic prophets and sages, to whom visible Nature is but a bubble upon the ocean of Spirit, a fleeting Sun-spot upon the Eternal Effulgence we term God. Not one tittle is this estimate of the Physical phases of Spiritualism overcharged—to many it might seem so,—for their sight sees nothing except the facts, apparently puerile in themselves; they are incapable of Inferences, and too Ignorant to comprehend the abstract Principles, the Idea, or Soul inherent in them. But the facts remain, demanding solution, and the Humility which is the first attribute of the Philosopher, the self-doubt, delay, and wide vision, which tread upon its heels, surely reveal to him the magnitude of the interests at stake, the glory of the triumph which they must sooner or later receive. It is not enough that in the sublime Spiritual teachings of Plato, or Swedenborg, we are withdrawn from the trammels of sensible experiences, few can realise the unimaginable height to which Brahma and Buddha attained in their delineation of the Omnipotence of Soul—only those who possess something of a kindred genius can comprehend them, but in the Physical Manifestations of this Age we have the stepping stones by which all who have patience and earnestness may gain some parallel glimpses of the Truth. Science at last will be reduced to surrender her haughty station of rebellious pride, and ascend the Jacob's Ladder of Spiritual Knowledge across which the Angels travel to and fro. On the other hand, perhaps even more pitiful is the disposition of those who prostitute the sacred offices which such manifestations should fulfil, to pamper a vulgar, unreasoning, and insatiable curiosity. They are equally incapable of perceiving the momentous Truths dependant upon them, and are concerned only in such marvels as shall offer the accustomed excitement to their diseased appetites, they are usually careless in the manner, and of the matter, of their experiences without the excuse of childhood they indulge their weaknesses, and instead of Seekers after Light become mere Wondermongers, whose blunted abilities it is idle to tempt with the offering of better things; Folly alone can feed them, and they are best left to its husks.

It will be, of course, impossible in this paper to educe the vast and various testimony upon which the phenomena are based having been independently verified in many parts of the World, with many mediums, and to the satisfaction of thousands. Nor did space permit their quotation, attestation, and explanation, would such proofs, unimpeachable as the majority are, be conducive to the purpose here pursued. The Literature of Modern

Spiritualism is already renowned for its extensiveness, and it is daily increasing, recurring perpetually growing experiences, adding to the almost unwieldy mass of evidence which accumulates faster than it can be assimilated to the needs of the generation. The Journals of this new outpouring are devoted to little else, and they are neither few nor of slight dimensions, Handbooks demand continual revision to keep pace with its developments, and no sooner is one phase attested than new variations are announced. But there are some works of Standard merit which deserve to rank with the best Literature of the Day, whether compared as Revelations of Truth, or criticised for style and ability.

Prominent among these are, the elaborate, masterly, and undying, "History," of Emma Hardinge, the weighty and suggestive "Phenomena of Spiritualism" by that daring and noble observer Mr. Crookes, the brilliant "People from the Other World," by Colonel Olcott. "Proof Palpable of Immortality" Epes Sargent, together with the works of R. D. Owen, Hon. J. W. Edmunds, Professor Mapes, Alfred Wallace, and a host of able and trustworthy authorities, bearing abundant witness to all statements, past, present, and to come, in this slight Synthesis where it is endeavoured to show the various branches of Supermundane Knowledge, as the component parts of a harmonious whole, to assess their qualities and relations to each other, together with those of the general body, as one of the sciences which are the true strength and honour of man, Analysis is not attempted, and even references are few, the object being to present a sketch of the subject in its general conditions, such as may serve to display the Unity which underlies it all. In reviewing the field before us we shall note the various divisions as in an ascending scale and without regard to priority in Time or aught except their certitude.

I.—*Tabletipping* is the simplest and usually the first form of manifestation in a Circle, in its minor degrees it is indistinguishable from unconscious muscular action but in other cases becomes the unquestionable indication of an Unknown Force, which is the primary affirmation an investigator is compelled to make. With the fingers of one or two persons lightly brushing the surface a heavy table may be lifted from the ground or propelled with an almost irresistible momentum in any required direction.

II.—*Movement Without Contact* is a still stranger test of the same order, Mr Crooke's and the Dialectical Society, both considering it as crucial, when witnessed in full Light. It often occurs with chairs and other domestic articles, frequently in broad daylight with the famous American Medium, Dr. Slade.

III.—*Levitation* is the title given to this curious phenomenon when a human being is without contact raised to some height and sustained in the air. It is of common occurrence with Mr Home, and many other Mediums, and like the former classes is Historically paralleled in many nations. It has occurred in Melbourne.

IV.—*Reversal of Physical Laws* is also an ordinary feature exhibiting itself in many ways such as the Passage of Matter through Matter, i.e., of substance into a closed room. Mrs Thayer offers most astonishing manifestations of this character, for at her Seances, in obedience to the unexpressed wishes of visitors, large numbers of flowers, of the rarest and most peculiar kinds, are conveyed into any apartment, and under any condition of security, required. It has been occasionally observed in the Light with live animals, and, in Mr. Crookes' instance, a Bell. Among the substances so received a piece of rock, and mass of damp seaweed, containing numbers of sea animalculæ, of which not one was without the heap when discovered, though in the first touch, they were shaken about the table, in great numbers, were by the Mediumship of Mrs. Paton, thus introduced into a specially tested room in Melbourne.

Other instances are, the alteration of weight, which varied at request, in specially prepared instruments under Mr. Crookes' supervision,—the iron ring which though smaller than the hand of Professor Aksakoff was

placed upon his arms at a sitting in London, a phenomenon which has occurred in many places and under the most elaborate conditions, a specially prepared ring brought by a Sceptic being, in Philadelphia, rivetted upon the arm of a wellknown professional man. But it would expand our narrative ad infinitum, to even give the various classes of these phenomena which utterly refuse to be included under any idea of the "naturally possible and impossible," but seem to overthrow those principles which are the basis of all Science. It is unnecessary to explain that such Laws are in reality no wise interfered with any more than gravitation is by a man preventing a weight from falling; all that these demonstrate, and surely it is sufficient, is, that there are unseen agencies at work of which we had hitherto no suspicion, and Forces such as to render Matter as plastic in its solid as in its fluid condition. The Fire test, which renders human or other bodies incandescent, exists as powerfully still as in the days of Nebuchadnezzar. The Coat and Waistcoat transferences of Mr Fay, together with the indescribable feats of Indian Media (foolishly termed Jugglers since they, one and all, attribute their results to supermundane agency), are included under this heading, the latter class being most ably illustrated in that equally wonderful and exalted work, "Art Magic." A miscellaneous series of facts come properly in this division, all of which have the educational office of revolutionising Scientific conceptions, but experience alone can appreciate them, and even that too often fails.

V.—*Percussive and Allied Sounds* have been obtained by Mr. Crookes—"on a living tree—on a sheet of glass—on a stretched iron wire—on a stretched membrane—on the roof of a cab—on the floor of a theatre," and when the Medium was under all varieties of restraint. Judge Edmunds had the same experience, which were, as is well known, the earliest in the History of Spiritism. In this class the "Intelligence" becomes more marked than in the preceding—replies and directions are given, and still the raps persist as all manifestations do, and ever have done in asserting their own origin to be *Spiritual*, and this irrespective of nation, creed, or the desire of the recipients of the message.

VI.—*Direct Writing* is most conclusively demonstrated in a very rare work, "La Réalité des Esprit," par Le Baron L. De Gubenstube, in which in addition to much valuable historic and philosophic argument, are given fac-similes of sixty-seven direct writings, selected from 500 in his possession, received under the most stringent conditions, and with many witnesses. All quotation from, or consideration of, this volume would be but unsatisfactory, the original is a unique treasure which defies description. Mr. Crookes' and many others have, also, received these marvellous communications, which must for ever annihilate the doubts of those who are fortunate enough to obtain them.

VII.—*Direct Voice* is a phenomenon very familiar in Europe and America, in which latter Continent at Koon's house, it reach a high pitch of perfection, long conversations being conducted with the invisibles by these means, upon all subjects, where the main principles of Spiritualism, were, in the presence of an ignorant farmer, once more independently proclaimed. In relation to these, and, indeed, all the facts referred to, there is so much evidence, it is impossible to do justice to it in a volume, much more so in these pages, where the barest title only of each class can be given.

VIII.—*Spirit Photography* by the experiments through such mediums as J. J. Hartman, Mumler, and Hudson, has been placed beyond doubt. The latest developments of it known as Psychographs have been obtained while the Camera cap was still on, and promise to present very interesting results. The scholarly articles of M.A. (Oxon) in "Human Nature," have done much for this subject, and place overwhelming attestations within the reach of all inquirers. This department is important, because in it we have not only the Force, the Intelligence, and its Attributes, (disclosed to us in those we have referred to,) but their *Forms*, also, are revealed—tests of the personality are obtained, second only to those individual messages received by the raps, writing, or voice, and uniting with the last and greatest order.

IX.—*Materialisation* to establish the perfect proof required. This phenomenon is not so strange to scientific men, as to the masses, for the former are well aware that the skin exudes the refuse from every organ of the body, and that as a distinguished physiologist says, the air is full of the constituents of bones, muscles, and flesh, which, it is within the bounds of possibility, might be crystallised into their previous form and state, were the power at hand to accomplish it. Such a power is spirit, and by its Omnipotent will, these atoms assume shape, and are vitalised as hands, to form moulds in locked boxes as with Mrs. Hardy, of Boston; to exhibit themselves, ring bells, tie or untie ropes, as with the Davenport; or in the last and highest stage to complete the form, and stand once more in propria persona before astonished eyes. Many works are devoted to the proofs of this form of manifestation alone, for its importance must be manifest to all, and in America, England, and at Sandhurst, it has been attested by hundreds of competent and often sceptical witnesses. No idea could be obtained from a perusal of this meagre catalogue, as to the wealth of facts which supports such minor phenomena, they must be studied to be felt in all their overwhelming power. By those fitted for the Truth, they will be, by the remainder they will not, Assertion with them supplies the place of Knowledge, the tittle tattle of the newspapers outweighs Scientific Testimony, and Ignorance, and Obtuseness, stand unconquered by all the hosts of Reason. But the Scholar who has learned his lesson will heed them little, or if wiser not at all. Opinion without Truth is nothing. Unbelief without Experience is less. The Universe to him has unlocked its mysteries, and what matters it if the Foolish lock their ears—he does not speak to them, but joins the poet's chorus singing:—

"Oh grave where is thy Victory,
Oh death where is thy sting."

INDICATIONS OF PROGRESS.

WHAT bold and mighty strides have been made in the right direction within the last quarter of a century by men of intelligent and independent minds, men capable of reviewing the Metaphysical Theology of the present age, in its relation to its effect upon mankind, calmly in the face; acting upon their own convictions, independent of popular opinion or fashionable creed, having an innate knowledge that the path of Truth is the path of safety, resolving to follow wherever it may lead, and by it stand or fall.

The fact is not confined to locality, or even these colonies, but extends over the continents of Europe and America. Modern thought is rapidly bursting the bonds, that has chained it so long to Orthodoxy's narrow groove, and is now pressing upward and onward, endeavoring to prove all things and hold fast that which is good.

The present age aspires to something more tangible, more practicable, than Theology's questionable formula, it craves for something that will satisfy the intellect and prove what it advances. Common sense puts in her plea, and reason asserts her right; and at this present moment it is patent to every discerning mind that the sceptre of Priestcraft has lost its power and Theology is on the wane.

The inference to be drawn from facts like these are plain and simple. Sacerdotalism has done its work and being no longer able to keep pace with the march of intellect like many other mighty powers and systems that have preceded it, must pass away.

"Nature's voice no more is dumb
She speaks and we must hear."

The great mass of the leading journals, and serials of the day directly or indirectly endorse it, the light of Truth can no longer be hid under a bushel, but is disseminating its essence though all the social and scientific avenues of Nature's vast laboratory, and as beacon after beacon are now becoming brilliantly illuminated the anxious mariner need no longer be tossed about upon the sea of error and superstition, but being guided by the unadulterated light of God, he may keep clear of the shoals and quicksands of bigotry and traditional bugbears, and boldly steer, into the haven of rest and safety, and 'mid shouts of rejoicing cast anchor upon the rock of Truth.

Indigo Creek, September, 1876.

COULTON.

ANNUAL "EVENING AT HOME," OF THE ENERGETIC CIRCLE, SANDHURST.

On Monday evening the 4th September, this very pleasurable re-union, so long looked forward to by many in Sandhurst, and with which the name of the Energetic Circle of Spiritualists has been so long and closely identified, came off in the large and magnificent Masonic Hall, View Point, dancing commencing at nine o'clock. As usual the numerous invitations of the Circle had been largely accepted, some three hundred and twenty tickets having been disposed of, and about three hundred ladies and gentlemen being present. The Hall had been very artistically and beautifully decorated, partly by the Bendigo Volunteer Rifle Corps, whose annual ball was held a few nights previously, and who kindly left their decorations standing, the remainder being done by the Circle. Combined with the elaborate and costly ornaments belonging to the Hall, which, of the kind, is the finest in the Australian colonies, and a credit to the Ancient Order of Freemasons, these decorations had a very pretty effect. And what with the costumes of the ladies, their youth and beauty; and the gallant bearing of the gentlemen, handsome and brave, the whole presented a scene of fairyland not soon to be forgotten by those who witnessed it. In truth it might well be said of it in the language of Byron:—

"And when music arose with its voluptuous swell,
Soft eyes looked love to eyes which spake again,
And all went merry as a marriage bell."

The assembly was one of the most fashionable of the season, as well as fairly representative of all classes in the city. Amongst those present we noticed of our public men, Mr Robert Burrowes, M.L.A., Major Joseph, of the B.V.R. Corps, Cr Alexander Bayne, J.P., Cr John Woodward, J.P., Cr John Holmes, J.P., Cr Robert Clark, J.P., Cr Ebenezer Neil, J.P., Cr D. C. Sterry, Mr D. McDougall, J.P., (town clerk), Dr James Boyd, J.P., Charles Ross, J.P., Messrs Brown, Crabbe, and Thomson, solicitors, Drs. Hinchcliff, Penfold, Pegus, and Scobel, all the members of the Energetic Circle, and many other of our well-known citizens whose names will be found annexed to this report. Monaghan's fine band led the music, which was really excellent, and repeatedly called forth the encomiums of the assembly. The first set was principally composed of members of the Energetic Circle. Mr. Denovan (Hon. Sec.), and Miss Southam, vis-a-vis Mr and Mrs Stewart. Sides: Mr W. Davidson and Mrs Nelson Jones, Mr Jones and Mrs Davidson; Mr Robert Fraser and Mrs McCauley, Mr McCauley and Mrs Frazer. There were twenty-two dances on the programme, so that it was nearly 3 a.m., before the assembly dispersed. The refreshment tables were laid in the gallery, Mr Harwood, of the Masonic Hotel, being the caterer, and it is needless to say that full justice was done to the good things provided, Mr Harwood giving general satisfaction, only, if we might be permitted to hint, an additional waiter at the interval would have been of essential service. The impromptu music during the interval was ably rendered by Mr W. Watkins and Mr S. Brierly, both gentlemen being warmly applauded for their courtesy and kindness. Mr George Buttery, as on the former occasion, acted as honorary M.C., and justly received a most hearty vote of thanks at the close for the able manner in which he discharged the onerous duties of his office. Mr Monaghan and all the members of his band also received a vote of thanks accompanied with cheers for their services on the occasion. And likewise the honorary secretary, Mr Denovan, who was loudly cheered. After the last dance on the programme—the parisienne quadrille—had been danced, the entire assembly formed two large circles round the hall, and all joining hands sang with great effect, "Auld Lang Syne," and concluded by the band playing "God Save the Queen." This was the finale of "a most delightful party" as said by some, and by others "the party of the season."

The following is a list of those who held tickets and were present:—

Miss Abrahams, Mr. and Mrs. Atkinson, Miss Agnew, Miss Anguine, Mr. Alfred Adams.

Mr. Robert Burrowes, Mr. and Mrs. George Buttery, Mr. and Mrs. A. Bayne, Mr. and Mrs. F. L. Bolger, Mr. and Mrs. Barbour, Mr. T. Brown, Mr. W. Brown, and Miss Brown, Mr. John Blayney, Mr. G. Bain, Mr. and Mrs. Bailes, Mr. and Miss D. Baxter, Miss Bath, Miss Barry, Mrs C. J. Brown and Miss H. Brown, Miss C. F. Barker, Dr. J. Boyd, Mrs. Boyd, Miss Boyd, Mr. Brassey, Mr. S. Brierly, Miss Alice Barker, Miss Brockley, Mr. and Mrs. Batger, Mr. and Mrs. Bradley, Mr. W. Bradley, Miss Hannah Bell and Miss L. Bell, Mr. A. Bell, Miss Jessie Bell.

Mr. and Mrs. Crabbe, and Mr. J. S. Crabbe, Mr. J. Chapman, Mr. and Mrs. Robert Clark, Mrs Cahill, Mr. C. H. Corrie, Mr. and Mrs. J. Crowley, Mr. J. A. Carbines, Mr. and Mrs. G. Conolan, Mr. W. P. Connelly and Miss Connelly, Mr. J. Campbell, Miss Campbell, and Mr. W. D. Campbell, Mr. and Mrs. Coope, Mr. M. J. Cahill and Miss Cahill, Mr. J. D. Coburn, Mr. J. Corkadale, Miss Conway, Mr. J. D. Crofts and Miss Crofts, Miss Clay, Miss C. Conway.

Mr. and Mrs. Davidson, Mr. Dyason, B.V.R.C., Miss Deehan, Mrs Denovan, sen., and Mr W. D. C. Denovan, Mr W. Druce, Miss Daly, Mr. and Mrs. Dwyer.

Mr. T. Ellison and the Misses Ellison, Mr. S. G. Elliott, Mrs. Eastwood, Mr. and Mrs. Evans, Mr. E. Evans.

Messrs. John and Charles Fly, B.V.R.C., Miss Forbes, Miss Farnsworth, Mr. and Mrs. Robert Fraser, and Master James Fraser, Miss Feely, Miss Fletcher and Miss K. Fletcher, Mrs. Foot.

Mr. and Mrs. Gilbert, Mr. G. Gibson, Mr. and Mrs. G. Gale, Mr. E. Grey, Miss Gardner and Miss E. Gardner, Mr. and Mrs. Goudge, Miss Gay and Miss Tully Gay, Miss Golightly, Mrs. Gardiner, Mr. and Miss Galloway.

Mr. Robert Hunter, Mr. R. R. Haverfield, Mr. James Hill, Mr. G. Heckle, Mr. and Mrs. Hemming, Mr. Harry Hart, Mr. Harwood, Mr. W. Hawes, Mr. and Mrs. Hesse, Mr. and Mrs. Hansen, Dr. Hinchcliff, Miss Homes, Mr. and Mrs. John Holmes, Miss Herzoe, Mr. T. H. Harwood, Mr. and Mrs. Hooper and the Misses Hooper, Mr. E. Holmes, Mr. E. J. Hartley, Mr. and Mrs. E. Hogg, Mr. J. Holdsworth, Mr. and Mrs. W. C. Harwood.

Mr. and Mrs. J. Nelson Jones, Major Joseph, B.V.R.C., Mr. and Mrs. W. G. Jackson and Miss Jackson, Mr. S. E. Innes, Mr. H. G. Iles, Mr. Harry Jackson, and Mr. William Jackson, Mr. E. Jackson and Miss Jackson.

Mrs. Kennedy, Mr. M. Kelly, Mr. J. Keenan, Mr. P. Keely, Mr. A. Kilgour, Miss Kain, Mr. J. H. Kelly.

Mrs. B. Lazarus, Mr. and Mrs. T. Luxton, Miss Langley, Mrs J. B. Lorrigan, Miss Laland, Mr. and Mrs Linaman, Miss Lamb.

Mr. and Mrs. MacDougall, Mr. G. Maynard, Mr. R. Mackay, Mr. F. C. Motteram, Mr. F. Mann and the Misses Mann, Mr. and Mrs. McAuley, Mr. Thos. Moore, Mr. W. Mackenzie, Mr. S. Max, Mr. M. Moran, Mr. G. Matear, Mr. and Mrs. C. Mueller, and Miss Muller, Mr. and Mrs. T. M. Middleton, Mrs. Mitchell, Miss J. Martin, Mr. Macmeikan, Mr. F. Marshall, Miss McLachlan, Mr. Moss.

Mr. and Mrs Ebenezer Neil, Mr. F. W. Nalder, Mr. and Mrs. Newey, Mr. and Miss Nissen, Mr. B. Neal.

Miss Orme, Mr. O'Reardon, Mr. and Mrs. O'Dwyer, Miss O'Sullivan, Mr. T. O'Brien.

Mr. Joseph Phillips, Dr. Penfold, Mr. Purcell, Dr. Pegus, Mr. E. E. Phillips, Mr. and Mrs. Piper, Mr. W. H. Pitty, Mr. G. Pickles.

Mr. and Mrs. W. B. Reid, Mr. and Mrs. C. Ross, Mr. W. Rose, and Mr. J. D. Rose, Mr. and Mrs. Rowan and Mrs. J. Ryan, Mrs. and Miss Ryan, Mr. G. Robathan, Mr. C. Roberts, Miss Roberts and Mr. H. Roberts, Mr. F. Reid, Mr. J. Rogers, Mr. Oliver Randell, Miss Reid, Miss Recklemborg, Mr. and Mrs. Randle.

Mr. Sweetman, Mr. T. Smith and Miss Smith, Mr. and Mrs. T. C. Southam, Miss Southam and Miss E. J. Southam, Mr. Elderson Smith, Mr. J. K. Scott, Mr. H. Sanger and Miss Sanger, Mr. J. Sawers, Mr. H. Sutherland, Mr. and Mrs. J. Stewart, Mr. and Mrs. D. C. Sterry, Mrs. Shiress, Miss Shiress and Miss Annie Shiress, Mr. James Stiles, Mr. G. Simpson, Miss Sea-

ville, Dr. Scobel, Mrs. Steele, Miss Stevens, Mr. R. Spencer.

Mr. and Mrs. G. E. Thomson, Miss Turnbull, Mr and Mrs. M. Tolmie, Mr. and Mrs. E. P. Truman.

Mr. and Mrs. Vibert, Mr. G. Vallentine.

Mr. W. Webb, Mr. T. Wilson, Miss Wrixon, Miss C. Wrixon, Mr. N. White, Mr. and Mrs. James Winterbottom, Mr. and Mrs. Weir, Mr and Mrs. Woodward and Miss Woodward, Mr. and Mrs. F. S. White, Mr C. Wood, Mr. J. Wilson, Mr. Watson, Miss Webb, Mr C. Walker, Miss Williams, Mr. R. Whiteside, Mr and Mrs W. Watkins, Mr and Mrs D. Whyte, Miss Westlake, Mr James Warren, Miss K. White, Mr. S. Winterbottom, Mr. J. C. Winterbottom.

Mr and Mrs. G. F. Young.

EUROPEAN AND AMERICAN NEWS.

THE Medium of July 21st contains a list of remarkable cures of deafness and other complaints effected by Dr. Mack, the Spiritualist healer, most of the cases were of long standing (one 15 years) and incurable by ordinary means. The same paper of July 14, has a report of a Vegetarian Banquet held at Ludgate Hill, it was a very successful affair, and the writer appears to have enjoyed it amazingly. In the course of the after dinner speeches Mr Napier, F. G. S, stated that he had cured a great many inveterate inebriates by a vegetable diet. This was scientifically proved by chemical influences, so that the system got to nauseate the very stimulants for which it had yearned.

An uneducated youth, known as the "South Shields Medium," has been receiving messages in Greek, professedly from Plotinus, a Greek philosopher of the third century. Dr. Hitchman, of Liverpool, submitted some Greek lines to the medium requesting that they might be Latinised. The control told him where he had obtained the lines from, corrected a misquotation, and Latinised as desired.

Mr Volckman (by invitation), read a paper before the London Dialectical Society on the Marriage and Divorce Question, on June 21st, an abstract of which appears in the Medium of July 7th, his propositions being—

1st—"That while 'divorce' had become a recognised part of our legal system, yet the present law of divorce does not in any sufficient or decent manner, provide the community with means of annulling unsuitable marriages, but really operates in restraint of legitimate redress."

2nd—"That, for the well being of society, the present anomalous divorce system should be abolished in favour of legislation providing timely, suitable, and amicable means of marriage annulment in cases of infelicitous unions."

The lecturer maintained that the laws action should be limited to the rights and interests of third parties, especially children, and that it was beyond its province to interfere with either sexual or unsexual companionships, or friendships. But the law had overstepped such limits and had placed true marriages and false marriages precisely on the same footing, from which great injury had resulted. The most revolting alliances had been licensed for the procreation of children, and under the name of matrimony, prostitution of the worst kind had been legalised—had been made permanent and irrevocable to the degradation of marriage as an institution. He insisted that the present law was crime making and demoralising. Whenever the legally recognised marriage turned out to be a false union, it was *ipse facto* dissolved, and every consideration, moral, or physical, demanded that society should recognise such fact as it did the previous alliance. If the Church must interfere, it could read a burial service over the past mistake, bewail its own fallibility, and administer to the survivors the consolation of a blessed resurrection into future regions of happiness. After reviewing the many evils arising from incompatible unions, Mr Volckman concluded as follows,—“Criminal divorce is the assassinator of the matrimonial relation, on the other hand, amicable and equitable divorce would not lead us away from worthy ideals, but by the obliteration of false unions,

would tend to conserve in the profoundest respect, the true marriage—that highest and purest mutuality of friendship between the sexes, which he held in most intense regard, and to the realisation of which he hoped that a regenerating civilisation would bring us nearer, and yet nearer.”

The *Spiritualist* of June 30th, contains an account of semi-private materialization seances with Mr. Arthur Colman. Several spirit faces were materialized, and recognised; but the most wonderful manifestation was one at which a materialized spirit, named William Scott, first floated about the room carrying a beautiful light, then walked among the circle speaking to the members and handling several material objects, concluding by gradually de-materializing his form, melting away in full view of all present. The same paper contains a letter from Mr. L. Inglis, stating that he has obtained at Mr. Hudson's an excellent photograph of the spirit of his father, who died some six years since. The likeness has been readily recognized by others who knew him when in the body. A master of arts, also gives a summary of recent tests in spirit photography, through the mediumship of J. J. Hartman and others, and a Dr. Locander, writes from Barcelona in Spain, of successful experiments in spirit photography there.

THE (American) *Spiritual Magazine* for August, contains a copy of a spirit photograph obtained at Mr. J. J. Hartman's Cincinnati, the sitter being the Rev. S. Watson, and the spirit, his late wife. It was taken under strict test conditions, and in compliance with the directions of the spirit given privately to Mr. Watson the day previously, the same journal contains an account of the materialization of George Washington and Lady Washington, first at the residence of the Hon. L. P. Kase and afterwards at Terra Haute, Indiana. At the first seance the materialization was witnessed by thirty persons, who were all satisfied of the identity of the spirit.

The *Banners of Light* by last mail are more than usually good, "Spiritual Gifts" by Mrs. E. H. Britten. Mrs. Tappan's lecture on "Solar and Spiritual Light," Mr. Peebles' travels in Mexico, and Epes Sargeant's articles on mediums as pretended expositors of Spiritualism are particularly interesting.

THE PIOUS WITCHES OF WILLELSHEIM.

IN the Saturday Review of June 24, there is a notice of a work published on the continent, written by a Catholic priest, concerning what he calls miraculous appearances occurring at Willelsheim, near Schletztadt. It seems that at a little village where the people are all good Catholics, there has been an outburst of the great wave of Spiritualism, which is now sweeping over the world.

There are stated to be twenty seeresses or she prophets in the district, three of whom are ladies of position. The speciality of these miracles lies, says the reviewer, in the pretence of the illuminated that they see other persons besides the Lord, the saints, and the Pope. Indeed, the seeress claims to be able to see whole crowds of departed persons none of whom she has known in the flesh, and as she makes a word picture of one and another particular person out of this crowd, a pious devotee kneeling at her side, naturally cries out "Ah, this is my mother," "That must be my boy," "You are describing my dear father to the very life."

"It seems to be certain that spiritualist literature in some shape must have found its way to the originator of these visions of the dead." Frau Schott had a peculiar formula for representing the exact condition of the departed. She described those still in purgatory as blue, those who had passed through it as golden. Their calling when on earth was indicated by their dress. As the mediums were Roman Catholics, the visitors were Roman Catholics and were believed to be the Virgin, Joseph, and the Pope.

Prior Franz the author asks "is it probable that Beelzebub the chief captain of the Freemasons, can be the author of these prodigies, as he is of table turning? He declares with charming freshness, that he himself is a proof that they are from above, as he has been a better man since he accepted these visions as facts and it is not the Devil's interest to make men better.

MATERIALIZATIONS WITH MISS SHOWERS.

By the REV. MAXWELL CLOSE and SIR CHARLES E. ISHAM, Bart.

On Saturday evening, July, 1, I had the privilege of being present at a seance at Mrs. Showers' house, Miss Showers being the medium. The following account of the manifestations may be of interest to the readers of the MEDIUM, as coming from a fresh witness. I will make it as brief as I can. At first we sat round a table in a small sitting-room, the medium forming one of the circle. Very shortly after the lights were put out, we heard "Peter's" free and rough masculine voice speaking to us and replying to questions in his lively manner. Fortunately "Peter" does not use a trumpet; it would be rather more than enough to have him speaking into one's ear through a tube. The contrast between his voice and that of the medium—which is soft and high-pitched—was very striking. After some other manifestations, which I will not stop to describe, as they were of a kind familiar to the readers of the MEDIUM, the company removed to the drawing-room, where, the lights being put out, Miss Showers played some airs on the piano. Very soon she was accompanied by "Peter" singing with his loud chest-notes, afterwards by a trembling, quivering voice, like that of an aged person; finally a high, childish voice took up the singing. The lamps were now lighted, and I, as the greatest stranger present, was desired to tie the medium. This I had full opportunity of doing in the most satisfactory manner. The cords were strips of calico. I first bound each of the medium's wrists separately, and so tightly that I was afraid of hurting her. She, however, wished it to be so. She having then placed her hands behind her back, I tied the cords of each wrist shortly and securely together. The medium then sat on a stool by two iron staples which had been driven into the wall at proper heights (these I had previously examined by daylight, while waiting in the room for the return of the family from a walk). I then fastened the wrists of the medium to the lower staple, and her neck to the upper one, in both cases closely and securely, so that movement was impossible. A small hand-bell was then placed near her on a stand, and a curtain of black lining was held in front of her, leaving her dress visible from the knees downward, and the light was very slightly lowered. Within a few seconds the bell was vigorously rung and pitched away, and in a few seconds more the curtain was withdrawn, and I was carefully examining the fastenings, which were perfectly undisturbed.

Three different but similar experiments followed, under circumstances precisely the same in all respects, except that sometimes the manifestation had been completed, and the removal of the curtain called for by the medium, before there was time to lower the light. As I have intimated, I examined the fastenings each time instantly after the manifestation; I was allowed to cut them off afterwards and retain them with my own knots still upon them intact. We then returned to the first-mentioned sitting-room. A door leads from this room into a small closet, measuring about six feet square, which has no other opening but a small window about eighteen inches high, fastened with iron bars within and without. I had previously, by way of precaution, examined this closet by daylight, and did so on this occasion also. The medium, having withdrawn by herself into this closet as a cabinet, there reclined on a low chair, and "Peter" immediately began speaking and treating us to snatches of song in his former free, *dégagé* manner, within the cabinet. He intended that we should see "Lenore," but said that the heat was very unfavourable for materialisation. He desired that light should be subdued, which was done, still, however, leaving the company quite visible to each other. Soon "Lenore" presented herself at the side of the curtain which closed the door, but very timidly, complaining that she could scarcely keep her form for the heat. Presently, however, she got more confidence, and after she had remained speaking with us, &c., for some time, she bade us good night, and "Florence" appeared.

I need not take up space by describing details similar to those which have been already laid before the readers of the MEDIUM by others. I will only mention that "Lenore" is some inches shorter than "Florence"; she is also different in manner, being, more playful than the latter; she was also dressed differently. As well

as I could see, her feet are of a peculiar shape, being very narrow and pointed. She did not allow me to approach near enough to distinguish her features. "Florence," however, permitted me to see her face perfectly; the eyes were turned upwards, so that but little of the pupils was visible; the ends of the mouth were somewhat drawn downwards; the general expression being like that of a person in trance, or, perhaps, in rapt devotion. Others, who were permitted to approach "Lenore" more nearly than I was, said that her face was quite natural. When "Florence" retired, "Peter," who seemed to be the skilful and careful director of everything, brought this remarkable seance to a close with some more singing.

The above account by the Rev. Maxwell Close is given with his usual scientific accuracy. I being placed very near the materialised forms, had a good opportunity of observation. There was nothing, however, different to what I have on former occasions described, except that "Lenore" had not the usual hair falling from beneath the turban over her shoulders. Upon this being remarked, she replied, "I will materialise some," and retiring behind the curtain for a minute re-appeared with a good quantity, through which I was allowed to pass my hand. And here I would remark that in a book lately published, with the object of throwing discredit on all the phenomena, it is stated that, at a seance with Mr. Cox, Miss Showers was detected personating "Lenore," and that her chignon, which was "somewhat voluminous," fell off. This is untrue; Miss Showers never in her life wore a chignon, or false hair of any sort, such an appendage being quite unnecessary. There is also in the same production an incongruous speech, attributed to Mrs. Showers, about her departed son and the devil which she never uttered, and which originated in a misprint.

C. E. ISHAM.

P.S.—I have had some difficulty in obtaining Mrs. Showers' permission to the publication of this account. She and her family have met with so much unmerited annoyance in consequence of their open avowal of the matter of Spiritualism, that they have for some months past interdicted all publication.

ANSWERS TO QUESTIONS CONCERNING MEDIUMSHIP.

BY PROF. J. R. BUCHANAN.

QUESTION.—Are persons who are fond of music, poetry and the fine arts more apt to be mediums than those of coarse sensual tastes? I recognize the fact that we are all to some extent mediums, but I mean one who would pass into the unconscious state and be an instrument for unseen powers.

ANSWER.—That "persons who are fond of music, poetry, and the fine arts" are more apt to be mediums than those of "coarse, sensual tastes," is true; but sensuality is not adverse to mediumship, for it implies merely a greater development of sensibility and appetite, with less controlling power; and uncontrolled sensibility or sensitiveness is a condition highly favorable to mediumship. Moderate indulgence in wine or free indulgence in tobacco is not adverse to mediumship, and coffee and tea may be considered favorable to it. Purity, delicacy, modesty, refinement, sensitiveness, poetic taste and genius are all highly favorable to mediumship, but pure, *unselfish*, devoted love in all its forms is still more favorable. The love that clings to the memory of the departed and dwells for hours on sweet memories of their presence is generally accompanied by their spiritual presence and influence.

The elements of character most adverse to mediumship are the same which are most adverse to all soul progress—selfishness, avarice, jealousy, stubbornness, combativeness, scorn, arrogance, cruelty, malice and pure muscular animality.

Mediumship as a phase of character belongs to the higher type of civilization to which the world is advancing, but cannot attain general development or prevalence until a higher social condition shall diminish the harassing enmities, strife, selfishness and animality of our present social order. But mediumship is not in the group of heroic virtues, it belongs to the group of unselfish, yielding qualities, which render its possessor less capable of self-defence, more liable to yield to the force of circumstances, and more worthy of the kind care and protection of stronger natures.

QUESTION.—Does your psychology of the brain lead you to conceive that there might be a spiritual intelligence, an incarna-

tion of all the higher qualities, so evenly balanced that each would be in harmony with the other, and the individual possessing this development would be necessarily in a state of perfect happiness because of the harmony?

ANSWER.—You are certainly right in supposing there may be a superior organization of brain and soul, in which the elements of character are harmoniously combined, the tendency of which is to perfect happiness. This charming result does not depend so much upon harmony or proportion in the faculties as upon the positive strength of the nobler endowments.

Observe this—that when the posterior part of the upper surface of the brain has a large development we have this happy and successful organization, in which the strength of character resists all depressing influences, achieves success despite of adverse circumstances, overcomes temptation, maintains an unvarying flow of admirable sentiments and noble deeds, and becomes an elevating influence for society.

I refer especially not to the anterior but to the posterior portion of the upper surface of the brain, because in the latter are found the power of will and other moral energies without which our virtues are of but little value in the battle of life.

Whether in the present state of human knowledge, we are justified by science and philosophy in recognizing "a divine principle, a something beyond our conception in this stage of existence," as questioned in your letter, may, I think, be answered in the affirmative.

I am fully aware of the difficulties in the personal idea of a God which has been current for centuries, an idea equally debasing, unphilosophic and irreverent, for it is not even respectably anthropomorphic; it is a conception of a being entirely finite and far below the noblest form of human nature.

The God of Philosophy is not absolutely "unknowable," but is far beyond the vulgar limitations of the popular theology, which to a reverent nature seem little short of blasphemy. A treatise on the Divine idea cannot be condensed into the limits of this reply, but that such a conception must be entertained as legitimate, aside from all historical considerations and all superstitious impulses is, I think, sufficiently obvious.

The only alternative to the infinite spiritual idea of God is the belief that the potencies of all that exists are to be found in matter, and that spiritual or mental existence is but derivative from the material, if not merely phenomenal and transitory, without any character of substantial entity.

We have reached the final solution of this question, which annihilates the theory of Materialism and demolishes the claims of Spencer, Huxley, Tyndal and their sympathisers to be recognized as philosophers. Matter and spirit have displayed their powers, and spirit has shown itself paramount. The hardest iron and the thickest wall yield as impalpable ether to the touch of spirit power. The belief that matter is absolutely indestructible has been cast into the limbo of ancient ignorance, with the theory that the earth is flat. The basic opinion of all past science has been annihilated. In the presence of spirits matter is suddenly organized before us and as suddenly dissipated. The invisible controls the visible. Spirit proves to be a paramount reality and matter but a form which vanishes at the command of its master. Spirit, therefore, is the primal part, the basis of the universe, and spirit we know is allied with wisdom and love, and therefore capable of accounting for the wisdom and love with which the universe is filled. The spirit of man is a fragment of the infinite spirit (as his body is a fragment of the material universe) and cannot grasp the mighty source of its existence; but when we know by scientific experiment that *Spirit is the Lord of the Universe*, we may rest content in this truth (which has been in all past times dimly perceived by intuition) and wait for that progress of philosophy, which having placed its feet on the threshold of wisdom, in the positive knowledge that the infinite cause is a spirit and not a fiery material vapor, will surely proceed (and is proceeding) to trace our relations to that Divine Spirit and learn something of its nature by inference from the divine spark in man, as we learn something of inaccessible stars by spectroscopic analysis.

OUR FOREIGN EXCHANGES.

The May and June numbers of *El Oriterio Espiritista*, which have reached me somewhat late, contain several interesting leaders and articles on other topics of importance, from which I have only time to select the following case of double life (aunisia), which, on account of its utter strangeness, presents points of high scientific value to the student of psychology. During the sitting, held on 26th February last, M. Ch. Leveque commenced to read in the Academy of moral and political sciences of Paris, a memoir by Dr. Azam, professor of the medical school of Burdeos, on a case of periodis, double consciousness or duplication of life. The case to which Dr. Azam directs the attention of psychologists, was observed by him in a woman of the name Alida X—born in 1843, in Burdeos where she follows the occupation of a seamstress. Alida X—is subject to hysteria from her thirteenth year. She is a person of bright intellect, but of a sombre disposition of mind, her affective faculties are little developed, and she seems to be always preoccupied with her chronic state of infirmity. Since 1858 the well known symptoms of her hysteria were joined by the following phenomena of double consciousness of life.

Every day almost, and without any known cause, or whilst under the influence of a violent emotion, she experiences an excruciating pain in both hip joints, after which she suddenly falls into a peculiar sleep, from which nothing is able to wake her. In about two or three minutes she wakes spontaneously, and from this moment she is no longer the same person. From sad and taciturn she suddenly becomes jolly and talkative, sings at her work and goes about like a person in perfectly good health. In this state, which is the second condition, her faculties are particularly bright and lively, her memory very good and prompt, she remembers very well every thing that she has said, done, or seen in her normal state. After this again she is suddenly attacked by another sleeping fit, similar to the one already spoken of, which also lasts only a few minutes, and Alida wakes up in her first condition with her sad character and physical sufferings, without in the least remembering anything that has passed, so much so that, having been lately seduced by a young man whilst in the latter state, she was ignorant of the fact and would have remained ignorant of it, taking the symptoms of pregnancy for an aggravation of her ordinary infirmities, had not over-officious friends taken the useless trouble of enlightening her on her actual condition. Whilst in her second state, on the contrary, she was perfectly conscious of her moral error, and played her jovial part as usual, but when the real state of affairs was revealed to her during her first state, she experienced an emotion which terminated with hysterical convulsions of extreme violence.

It would afford us a great deal of pleasure if the exclusively materialistic doctors would give us an explanation of these strange phenomena, and if they were to tell us how an emotion, a pain, or a hysteria fit, can change the intellectual resultant of the physical forces of the organism. But if they cannot explain it, they are sure to get out of their difficulty in the usual manner by denying the fact.

C. W. ROHNER, M.D.

Hamilton, September 19th, 1876.

SOLILOQUY.

Beyond the Great Beyond, my spirit sighs to roam,
To close my eyes to earth, for earth is not my home;
There's depths within my soul, the world can never reach
Above my own control, that never lived in speech.

At eve beneath the stars, when pensive shadows play,
How sweet to be alone, after the busy day,
To ramble mid the trees, when all the worlds' asleep,
Where no unfriendly eye, can mock me should I weep,
Ah! then mysterious mind, emerges from the strife,
Woo'd by congenial silence, it blossoms into life,
'Till thought and aspiration doth beautify the brain,
And tears, refresh and nourish, like drops of summer rain,
'Till God's own love essential, shall consummate the whole,
And Heaven's, ambrosial breathings, shall satisfy the soul.

THE DAVENPORT BROTHERS.

THESE wonderful mediums concluded a successful series of seances at the Town Hall, Melbourne, on Saturday, September 16th. The ingenuity of critics and sceptics were taxed to the utmost to account for the so-called *tricks* of the brothers. Theories the most extravagant and absurd found their way into the daily papers, and were speedily demolished by the occurrences of the next seance. One writer gravely suggested that Mr. Fay and one of the brothers were *lusus nature*, and demanded a surgical examination to discover a third arm! The press has unanimously concluded that there is nothing in either the cabinet or ropes to account for the phenomena, and the latest and most popular theory is that the material of which the Davenport and Fay bones are composed is a species of Catchou, which will contract or expand *ad lib*. Unfortunately for this idea, the said bones when handled feel as firm and unyielding as those of other people, but this is of very little consequence to those who have already made up their minds on the subject. The Brothers and Mr. Fay are making a successful tour through the provinces, and were to appear on the 30th at Castlemaine. The following is from the *Age* :—

"A person named Widdicombe, who fancies that he has discovered the means by which the Davenport Brothers perform their extraordinary tricks, yesterday invited a number of his friend and the representatives of the press to a private seance at the Bridge Hotel, Flinders-street, alleging that he would do all that the Davenports accomplished, and that with equal facility. Mr. Widdicombe's performance consists of tying himself, and, after the lights have been extinguished and sufficient time has been permitted to elapse to allow of him releasing himself, he appears untied. The whole thing was a farce, and simply went to show that Widdicombe is far from guessing the *modus operandi* as is any one of the thousands who have, during the past two weeks, witnessed the performances of the Davenports."

NATIONAL CONFERENCE OF SPIRITUALISTS IN AMERICA.

THIS Conference met for the first time in Philadelphia on July 5th, and was attended by a large number of prominent and eminent Spiritualists including our friend J. M. Peebles. After the appointment of officers for the different States of the Union, the following platform &c., was adopted.

Preamble : We, Spiritualists of America in Conference assembled, conscious of a deep religious nature in man, with its wants, its moral duties and its sacred obligations, conscious of a future existence made more clear and tangible by the present ministry of angels and spirits—believing, also, that the genius of true Spiritualism, with its convincing demonstrations of immortal life, is in consonance with the teachings and spiritual marvels of Jesus Christ as recorded in the New Testament, and feeling the necessity of a religious organization, free from an unbelieving atheism on the one hand, and, on the other, from all creeds that tend to cramp and trammel the human soul, hold that the time has come for associated effort and action.

STATEMENT OF AIMS.

While we seek after all knowledge, scientific, moral and spiritual while we study to know the truth and dare maintain it—our immediate objects are to organize local societies upon a financial and religious basis ; to cultivate love and charity ; to become mutual helps in uniting our scattered forces ; to stimulate religious effort ; to strengthen faith in God, protect and support worthy mediums, and to encourage and promote purity of life, thus setting examples before the world worthy of their following.

DECLARATION OF PRINCIPLES.

We recognise in Jesus of Nazareth, a spiritual leader of men, and accept his two great affirmations of love to God and love to man, as constituting the one ground of growth in the individual, and the only and sufficient basis of human society.

THE ARGOSY*

WE are in receipt of an advance copy of a newspaper, with the above title, which was to be launched at Chicago on the 4th of July last. It is a four page broad sheet, containing 32 columns of excellent matter. The first thing which attracted our attention, was an original article by "Epes Sargeant," on "The Change called Death," in which he points out the irrationality of the prevalent idea of a great and immediate change occurring in the moral and intellectual condition of the spirit after its translation, and very philosophically explains the apparently undignified phenomena which frequently occurs in the course of spiritual investigations.

Next we have a semi-political article, by Robert Dale Owen, on "A Mistake our People Make." "Early Memories of Alice and Phoebe Cary," by Mrs. St. John, who was a personal friend of these talented sisters is very interesting, and several shorter articles bearing upon Spiritualism, are very good, some excellent poetry and two well written tales complete the paper, which seems eminently adapted for family reading, its contents being varied and instructive, and its tone elevating.

SPIRITUALIST AND FREE THOUGHT ASSOCIATION.

THIS society continues to receive very encouraging support, both in increase of members, and from the public at large. The Masonic Hall is inconveniently crowded every Sunday night, the attraction being pretty equally divided—viz. :—1st.—The lectures, which can at any rate be favourably compared, if only as far as talent is concerned, with the sermons preached either in black or white shirts. 2nd.—The succeeding discussions are conducted in an orderly and gentlemanly manner, with now and then an exception on the professed Christian side. 3rd.—The instrumental and vocal music—Miss Dwight being a capital organist, and Miss O. Lane, choir teacher, this lady favours the audience with some beautiful and well rendered melody.

A Library in connection with the Association was opened for the use of the members on Sunday the 3rd September, and if the number of books be not very large at present, the quality is, or ought to be, enticing and profitable to every inquirer after Truth.

Mr. Trenoweth lectured on September 3rd, to an over crowded audience, the ladies numbering a third of those assembled. The subject was "The Bible not an emanation of divine Wisdom," which Mr. Trenoweth handled in a masterly manner, and was but weakly opposed in the short debate which followed. The meeting closing as usual by the congregation singing a hymn from Mr. Terry's published selection for the use of Spiritualists and others.

On Sunday evening the 17th, Mr. Milligan lectured, subject :—"Materialism and Spiritualism, both sides of the Question," and certainly the essayist handled the matter in a most masterly manner, as was cordially admitted by the subsequent speakers, and evidently endorsed by the warm applause of the audience, at the close of his address. Mr. M. introduced the test arguments in favour of the dogma or rather non-dogma of materialism, and demolishing them one by one, triumphantly demonstrated the vast superiority of Spiritualism, even as a system, without dwelling on the evidences or facts. An animated debate followed, Messrs Kelly, A. Miller and White speaking in favour of the materialistic view, while Messrs. Trenoweth, Stow and Drew argued in support of the position laid down by the lecturer. We cannot omit one particular *hit* made by Mr. Trenoweth, who in reply to a remark of a gentleman on the materialistic side, to the effect that "he could not see any evidences of Spiritualism or Spiritual manifestations," our friend was told that some stars could not be seen without a telescope, and some people also declined to use the telescope, or at any rate to use it properly, and then most inconsistently found fault with the instrument, when the fault really lay with those who refused to look through and then decide, this brought down the house.

*A Family newspaper devoted to choice literature, general information, and the Spiritual philosophy. Chicago. U.S.A.

On the 10th Mr. Bonney lectured on "Spiritualism and Theism," the tenor of the lecture being to show the superiority of the former over the latter, Spiritualism being a vital religion tending to raise and elevate the soul, whilst Theism was a negation.

On the 24th, Mr Terry lectured on "The Evidences of Spiritualism." Presenting a strong array of facts deduced from the investigations of numerous eminent scientific and literary men, who had demonstrated the phenomena and then satisfied themselves that its origin was disembodied spirit. The lecture was followed by animated debate, Messrs. Kelly, White, Shaw, and Carre brought forward various objections to Spiritualism generally, but did not attempt to disprove the lecturer's facts. Their objections were fully answered by Messrs. Stow, Drew, Trenoweth, and Terry. The lecture will be published in full in our next.

TRUTH AND ERROR.

Above all things desire,
That you may know the truth,
This no man can acquire,
Unless he studies proof.

Above all things beware,
Lest you believe a lie,
These can't avoid the snare,
Who don't all statements try.

Those who in truth progress,
Enjoy repose within;
But all who lies caress
Must suffer for their sin.

Heaven's laws are firm as brass,
They cut like sharpest steel,
And such as these trespass
Can meet with no appeal.

RECLUSE.

Advertisements.

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